

3. The libations effused proceed to
INDHA, to
TATU, to VARUNA, to the J&ARUTS, to VISHNU.
4. ^he priests utter the three sacred texts,
the
inilch kine low (on being milked), the green-
tinted
Soma goes sounding (to the vessels).
5. "The many sacred hymns, the mothers of
the
sacrifice, give praise, they purify (the *Soma*),
the
infant of heaven.³
6. -From every side, *Soma*, pour upon us
four
oceans of riches, grant us thousands (of desires).

SUZTA. X. (XXXIV.)

The *Rhhi*, deity, and metre as before

7. *Indu*. when effused and expressed (by
the Varga xxiv.
priests), flows in a stream to the filtering-
cloth,⁵
breaking down strong places by its strength.
8. The *Soma* effused proceeds to INDRA, to VAYU,
to YARUSTA, to the J\ARUTS; to VISHISTU.
9. They press the crushed *Soma* as it pours
forth
its juice between the effusing stones, they inilk
out
its juice by their acts.

¹ Sama Yeda, I. 5. 2. 4. 5 ; II. 2, 2, 14. 1, The three
sacred
texts are the three Yedas.

² Sama Yeda, II. 2. 2. 14. 2. Sayana explains ^ra|mik
as
uttered by the brahinans."

³ Say ana quotes a text, " *Soma* was in the third
world from
hence, heaven.^J

⁴ Sama Yeda, II. 2. 2. 14. 3 (with *mihcztah* for *riswata'h*).

⁵ Sayana explains *tana* by *pavitram* (cf. hymn 16, verse
8);

it more probably means ^{tf}continuously."